Aesthetic Regimes, Marx and Epistle

By Cornel West and Shomit Sirohi

I. Archaeology and Epistle – Sirohi interviews Cornel West (parenthetical)

- So in fact an archeology is a form of history, which has three practices, Foucault, Agamben and Ranciere, and recently my own attempt, what then is the point of power and resistance at one moment, which becomes the mere materialism of a singularity who follows an epistle but is living as singularity on his own, eking out his living, and reflecting Pasolini's heretical empiricism which refutes even failure and crisis, and finally Ranciere the thinker of emancipation and art, and even recently cinema-art and life-art as posited freedoms or even free life as emancipated in the act of a demonstration against power, finally my own archeology which claims that the Soviet Film and Marx edition of journalism is then the correct inspiration for life, that the drab use-value life is filled with exchange-value and its dialectical unity is an intellectual life which is disdaining for them high capitalism, for a simple poor intellectual life spent in academics and that is all that remains of Zizek's Gaze and Voice as his archive – in fact we know that object-language is finally like that – to look into a life and recover its destination as aleatory poems in Marx as truth – that the object is finally linked to subjective Kierkegaardian life tout court, that that is what Marx meant but also Christ meant – to live as absolute example no matter what.

- In fact the four then archaeologies present four world-views or outlooks, the intellectual in Foucault, the Singularity in Agamben and in fact the protesting French le-politique in Ranciere and in fact the artist in Sirohi, in fact you are the first to argue that Senegal should plan Kierkegaardian lifestyles and that is the whole plan of the organisation and economy and daily life – similar to Soviet Union in fact that intellectuals will take over the production process. Thanks, don't go on, love the no matter what, and this is then life with you brother, loving the attempt at object-language, something direct, if we live bad lives it is oppression and good lives are lived as Christian epistle but you should work towards the plan of organisation more, they are reifying life in it.